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The Bible Speaks Today

Harold M. Lambert

O Gracious, Mighty Shepherd

GRACE NOLL CROWELL

Upon the far-flung meadowlands of earth
Thou art the Shepherd, Lord, thy clear eyes keep
Close watch above the little helpless ewes,
And over the often prone-to-wander sheep.
The emerald pasture compasses all lands,
Each nation is included in its reach,
All tribes and races roam that earth-wide field,
And thou art Shepherd, blessed Lord, to each.

We are one world, one Shepherd, and one flock,
We need not fear when thou art by our side.
Make still the troubled waters of our day,
Smooth out the roughened landscape—be our Guide.
May thy goodness and thy mercy never cease
To lead us in the blessed ways of peace.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Ed**

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t it not be forgotten
at when people come to my funeral,
ey do not come to
aise me;
ey come to worship God.
ey do not come to
aise the artfulness of
e embalmers.
ey come to worship God.

When I Die

Edward Matthews

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ear Son:

suspect that if you knew what r seventy-year-old father is thinking ut tonight, you'd treat me to one your inevitable wisecracks. No of- e would be taken at all, because eager for you to know that I have suddenly begun to take myself too ously for my own good.

onight, my boy, I am thinking of g.

wo events of recent months have ed me thinking. One of them is plain vital statistic that your vener- forebear has now passed the rung 'three score years and ten." The r is the funeral of your Uncle Fred occasion which, for my money, s the all-time prize for mismanage- t. Fred's life was good enough to hine the stupid burial arrangements s end. Perhaps because I'm not so so many good things will be re- bered about my life, I'm writing in the hope that we can enter into nspiracy to provide me with an economical, sensible, but above all, Christian funeral.

Keep this letter with those insurance policies and other papers. It's not, however, to be read as a letter from the "other side of the grave." I feel no impulse to write you about the spiritual implications of death. You and I have been of one mind on all that since a dozen years after you began to talk. This letter is really a set of stage directions to guide you and the rest of the family through a time which I can predict, without flattering myself, will be confused and upsetting for all of you.

Let's try to visualize the occasion. It may be anytime within the next dozen years. I shall probably have been ill for at least a day, and a doctor will have come and gone from time to time. If he isn't there when I die, somebody ought to call him and probably will. He is the man who decides that death has occurred. In effect, he gives a signal for a whole lot of things to happen in a very short space of time. It doesn't require any imagination to call the doctor at this point. The question is whom to call next.

I wish in my case you'd call the pastor of our church. I have a few good reasons for this. For one thing he is prepared to put this whole matter in its proper perspective. He is the symbol of the year-in year-out church membership which has given meaning to my life. Moreover, one of his jobs is to counsel people in times of stress. He may be able to keep the family from doing something foolish because, while he will share in your grief, his judgment is not likely to be impaired by it. Furthermore, I hope he will have an opportunity to put his head down in your presence and give "thanks for those who have witnessed in their lives a good confession, for all the faithful departed, and for those dear to our own hearts who have entered into rest."

I copied that part from **The Book of Common Worship** because I like it. I've always wanted to be listed with "the faithful departed." The real reason for the prayer, of course, is that you will be getting a chance to ask for the right answers to a lot of big and little questions which you are going to have to answer. You'll need a lot of patience and plenty of good sense.

Let the minister call the funeral director for you. No harm in letting the funeral director know that his role is secondary, that a funeral is a spiritual occasion and that he can best serve you by keeping that in mind.

I don't mean to say anything unpleasant about funeral directors. Heaven knows, I played chess with Fred Willingham for forty years, even back in the days when they still called themselves undertakers. The only trouble with these fellows is that they know you're upset and that you don't want to have to make too many decisions, and so they make some for you. The decisions they make for you may be influenced too much by community practices and too little by religious insight; or too much by the desire to let people demonstrate their sense of loss and too little by plain common sense.

The funeral director will come and take away the body. He will take it to a clean place in his establishment where it will be embalmed and otherwise prepared to be seen by the people who will see it before burial. All this is pretty standard and you won't need to elect any options at this point.

Next day, probably, the funeral director will come around to see you about arrangements. This is where you decide how much you spend on a casket and all the other expenses of burial. I hope you get a man who will tell you a price for the casket and will make it clear that this price covers the cost of everything. Then there won't be any extras to pay for to your surprise. The director who charges for extras may be just as honest, and be charging no more than the one who offers a complete price, but you're going to be upset if you agree to pay so much for a casket and then the bill has a list of items like **embalming, slumber robe, hearse, limousines,** and **death certificate.** It's all right if he wants to make a separate item of the grave digging, or "grave opening," as it's now called, because he's merely passing that along to you from the cemetery people. In our case a cemetery lot won't have to be bought, because your mother and I have ours bought and paid for. You know where it is in the cemetery and the deed is in the tin box in which I mean for you to put this letter. You will note that our lot is here where I retired and not back home. I can't help wondering at the wisdom of a body having to be shipped halfway across the country to be buried. It's all right for soldiers, or for anybody who dies away from home, but people who live to full age, it seems to me, should be buried where they last lived.

Pick out a casket that will not be even remotely ostentatious. To be sure, living in the world we live in, we can't quite get away with selecting a casket as cheap as we'd like. There are people who will talk as if sons who choose inexpensive caskets did not love their fathers. If I tell you to buy a casket that costs less than a hundred dollars, you will disregard my advice and spend more. Because I don't want you to disregard my advice entirely I am suggesting that you choose a middle course. If you are in any doubt at all, err in the direction of less expense rather than more.

I now have three good suits. Whenever I die, I will probably have between two and four good suits. Do not under any circumstances purchase a new suit for my burial. Any suit good enough to be worn to church the previous Sunday is good enough to be buried in. I don't think you heard about the shoes at Fred's funeral. The undertaker insisted that he must have new shoes. The family thought his good shoes could be shined up, but the funeral director acted as hurt as an interior decorator being asked to make tr erse drapes out of cheesecloth. After family yielded on that one, he s them on a slumber robe at a cost twenty-five dollars. Then, when casket was opened to view, the slum robe entirely hid the shoes. I like think that you have inherited enou of my cussedness to be obstinate this point.

Hold the funeral about two or th days after I die. This should all time enough for arrangements and the family to gather. It should also short enough a time to keep at minimum the period of unrest a planning.

I want flowers at my funeral. Tl add a sense of God's created beauty a rather dismal scene. I want flowers, however, to be only those p vided by the family and a few oth Let my obituary in the newspaper s "It is requested that flowers omitted." The boys from my Bi class will call up and ask if you rea mean that. Tell the boys sure, it's right for them to send a basket a group. I wouldn't want you to st putting the word around, but I've ways thought that those who feel s ously frustrated by not being allow to spend money for flowers for funeral could get together and b something highly useful and o moderately expensive for the h school, or the library, or the chur

I just mentioned my obituary. Ne paper stories about death are not lik to be scintillating prose, but one entitled to ask that the grammar good and the facts factual. Harry W cox, like a dozen others, will be arou to ask "if there's anything I can do you." Being a school teacher, Harry literate. Ask Harry to write an acco of my death and take it to the pa

The people down at the paper appreciate it and we'll all get names spelled right. Moreover, the phasis will be where it belongs accuracy will be assured.

I think the funeral service should held in the church. If there's some g

(Continued on page

Your Boy and the Call

e have some pretty big boys at the Seminary. When we ordered new beds for the dormitory, we tained thirty which were 80 inches (6 feet 8 inches) ıg. Ministers, like basketball players, are scheduled to ierge taller than their fathers.

Moreover, these men obviously are at the Seminary other reasons than their inability to master other lls. I recall the rather ungracious story of the pioneer mer who, in reciting the fine qualities of his stalwart ıs, dismissed his youngest son with " . . . Ole? Oh, e is too lazy to be any good on the farm; I guess he'll to Decorah and be a preacher."

These men, almost five hundred of them enrolled, ve many aptitudes and skills. Some already are trained entists; others come after several years as practising orneys.

Whatever their aptitudes, they have come because they ıse a call to come. Tests in high school or college y have indicated that they would succeed best as earch scientists, salesmen, or engineers. Their talents y have pointed them to other occupations.

e Talent Is Not the Call

t the talent is not the call! To say that a man should that which he likes best to do, or is most apt at ng, is essentially to say that a man simply should do he pleases, or that which it pleases him to do. Press- this further, one might say that if it pleases a man rob a bank, he should turn thief.

Obviously it is false to say that a man's life should governed by his likes, his talents, or his aptitudes. s life should be governed by God's will. It may be asing to God, of course, that a man do that which is asing to him also. On the other hand, it may not so.

For a boy to find God's will for his life is not easy. One thing, of course, is certain. The God who created him and who, in Christ, has redeemed him—this God has an uncontested claim to his life. This is the elemental deduction from the facts—for a Christian.

From this vantage point, your boy may ask, "Does God want my time invested as a farmer, as a physician, as a pastor, or as a teacher?" The world needs them all, to be sure, and a man may heed the call to the Christian life in each.

Every Christian is convinced, however, that if the proclamation of the Gospel were to cease, all society would crumble into meaninglessness. It is inescapable, therefore, that a young man take a sober look at his fitness for the preaching ministry. The logic of the apostle Paul is relentless (Romans 10:14), "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent. . . ."

To enter the ministry in order to have a respectable profession, to obtain security, to associate with good people, or even to make the world better is not a good enough reason.

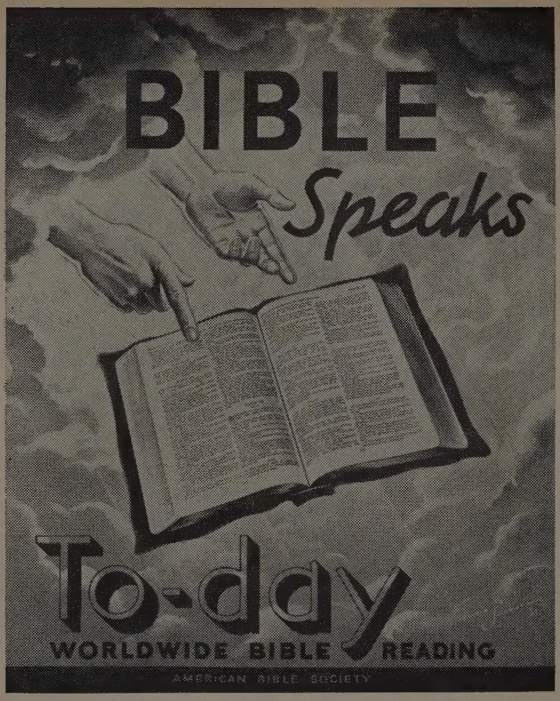
One Towering Objective

The Christian young man approaches the ministry with one towering objective: to serve the Lord who has given to him the priceless gift of forgiveness of sins and everlasting life. He enters, in addition, because he is persuaded that the Lord can use in the pastoral office the abilities which are his. He may not be bold enough to claim any special gifts, such as skill in speech or a gracious personality. But he is persuaded that such aptitudes as the Creator has given him, this same Creator can employ and multiply by His daily help.

Nor can any young man fail to recognize God's call in terms of the need for pastors. This middle twentieth century confronts the Church with unparalleled opportunities. Despite the larger enrollment at our Seminary, it is apparent that our classes will need to be increasingly larger if congregations are to have pastors, if chaplaincies are to be filled, if new housing areas are to have new churches, if our schools are to have trained teachers, and if missionaries are to reach the uttermost parts of the earth. In this hour of opening doors, God must not go begging for pastors!

We have no other place to go for our pastors than to you—our congregations! And you, the laymen of the Church, must recruit from among your numbers the most promising of your young men for the encouragement you can give them in confronting the call to the holy ministry.

Alvin N. Rogness, President
Luther Theological Seminary



The Bibl

A Chol Indian trudged up the steep, dusty trail under the blazing tropical sun of southern Mexico and went directly to the missionary's thatched hut with an urgent message sent from the small congregation in his village some two days away by trail in the lowland jungles.

He explained to the missionary how on the previous Sunday none of the lay evangelists had visited his town. Accordingly, the congregation became concerned that perhaps no one would be coming the following week. Hence they had sent this young man as their messenger to inquire if someone would be coming. If not, they earnestly desired the lesson for the following Sunday, for, as the man explained, "We desire to know what God wants to say to us this week."

For these Chol believers the Word of God speaks today with a reality reminiscent of New Testament times, for these people have been undergoing New Testament experience. Ten years ago there were a few scattered believers, who had heard through Spanish interpreters the message of God's redeeming love through Jesus Christ. But for the most part this message was vague and meaningless until at last this Good News was translated into their own language, and they could read it for themselves. It was then that little congregations began to spring up in scores of tiny villages and hamlets.

Almost immediately, however, intense persecution began, fomented by ignorance and inflamed by fanaticism. Some of the churches were set on fire; many converts were beaten and stoned; others were driven from their villages and robbed of their lands. On one occasion five men were thrown into prison on trumped-up charges. Today, after more than five years, three of these men still remain confined in dark cells, but this has not prevented them from singing the gospel to those who pass by the prison, nor from telling the Good News to fellow inmates, nor from writing letters of encouragement to the various Chol congregations strengthen them in the faith and share with them the joy of suffe for His Name.

Already these Chol Christians, now number more than 6,000 out tribe of about 20,000, have rece twelve books of the New Testam and two of the Old Testament. year the entire New Testament be printed in the Chol language— each man may know "what God w to say" to him today.

For many people the Bible does seem to have a message for our ti They tend to regard this book as longing to another age and to a t ly different culture. It is quite that modern man has invented m new machines, but he has not trived any new sins. His head gathered more facts, but his hear beset by the same worries and sel concerns.

Perhaps this is what prompte Congolese to respond to an inquir to why he was reading the Bible intently. "Ah, that is us, right there those pages," was his frank reply we are completely honest with selves, we will be obliged to echo African's candid evaluation of him and his people.

One reason why the Bible spe today is that man is the same to as always. The Bible, however, port not only man's unbelievable capa for sin and self-deception, but also God-given capability to respond to Creator's love and will.

In the pages of the Bible one fi men who have met and talked w God, beginning with Enoch, walked with God and "was not, cause God took him" and ending w His servant John who saw a visio

pha and Omega, the first and the
"

his same power of God is manifest
y in those men and women, whose
s have been transformed by an en-
nter with the unforgettable Gali-
. This was the experience of Val-
n Dorantes, who was seized by
gious fanatics as he visited from
se to house in a small town of
ral Mexico, offering the Scriptures
ny who wanted to read for them-
es the matchless story of God's re-
ming love. Dorantes was dragged
the rear of a home and at gun-
nt was forced to start digging a
low grave in which he was told
would be buried.

ut rather than lament his fate or
ne his would-be murderers, he ex-
ned how he himself had hated
istians until one day he discovered
meaning of life in the message of

peaks Today

New Testament. He then asked if
might read from the words of the
ior; and as he did, the threatening
vls changed into expressions of a
zled astonishment and the guns
e returned to their holsters. At last
n Dorantes stopped reading, the
g-leader said, "We never heard such
ds before. Please come into the
se and tell us more."

Throughout the centuries men have
tinued to echo the words of those
cers who returned to the jealous
hedrin and explained their failure
arrest Jesus by saying, "No man
spoke as this man."

The Scriptures speak today, how-
, not only because man is the same
because **God is the same.** Theo-
cally, of course, we all admit this,
practically we tend to deny it. We
agree that God led the people of
el out of Egypt, but we are fearful
that the same God is quite powerless to resolve the present troubles of the world.

On the other hand, we can see how God did not spare His people, the Jews, when they sinned, but we would like to think that He cannot afford to let anything happen to us. At times we lament as though God were helpless to do anything about His world, but in almost the same breath we try to reassure ourselves that God is too dependent upon us to think of transferring His favor to anyone else. If we are to take seriously the fact that God is the same today as always, we need to read again the message of the prophets Hosea, Amos, Habakkuk, Malachi, and Isaiah in order to grasp fully the fact that it is we who are dependent upon God, not He upon us.

The bustle and clamor of our modern world has apparently also beguiled us into thinking that God is no longer the same, for we act as though we had been seduced into imagining that God must use our high-powered salesmanship and our commercialized mass appeals, geared to the popular theme of the moment, if He is to be successful in communicating to present-day people. These media of communication are "the strong wind, the earthquake, and the fire" of our times.

But God has chosen to speak to the hearts of men in that "still small voice" of convicting power, with which He spoke to Elijah of old. Our ears have too often been confused by a multitude of competing sounds and our minds are frequently tuned only to the spectacular, rather than to the true. God, however, is still the same and continues to speak by His Spirit through His Word and His witnesses.

The Bible speaks today, because God speaks today, in and through His Word.

WORLDWIDE BIBLE READING

NOVEMBER

22 Thanksgiving ..... Deuteronomy 5:1-21
23 ..... Psalms 19:1-14
24 ..... Psalms 27:1-14
25 Sunday ..... Psalms 46:1-11
26 ..... Psalms 103:1-22
27 ..... Psalms 121:1-8
130:1-8
28 ..... Psalms 145:1-21
29 ..... Proverbs 3:1-20
30 ..... Isaiah 40:1-11, 28-31

DECEMBER

1 ..... Isaiah 55:1-13
2 Advent ..... Luke 6:20-49
3 ..... John 1:1-28
4 ..... John 1:29-51
5 ..... John 3:1-36
6 ..... John 4:1-38
7 ..... John 15:1-27
8 ..... John 17:1-26
9 Universal Bible Sunday ..... Luke 8:1-21
10 ..... Acts 17:16-34
11 ..... Romans 8:1-39
12 ..... Romans 12:1-21
13 ..... I Corinthians 13:1-13
14 ..... Philippians 4:1-23
15 ..... Hebrews 11:1-40
16 Sunday ..... Luke 10:23-42
17 ..... Luke 11:1-17
18 ..... Luke 12:22-34
19 ..... Luke 15:1-10
20 ..... Luke 15:11-32
21 ..... Luke 1:1-23
22 ..... Luke 1:24-38
23 Sunday ..... Luke 1:39-56
24 ..... Luke 1:57-80
25 Christmas ..... Luke 2:1-20

For the last six days of the year, these passages are recommended:

26 ..... Luke 2:21-40
27 ..... Luke 2:41-52
28 ..... Luke 3:1-23
29 ..... Luke 4:1-15
30 Sunday ..... Luke 4:16-44
31 ..... Psalms 90:1-17

Will you make Bible reading a daily practice? Ask your minister for lists, write your church headquarters or request our "Daily Bible Readings—1957" (U-139) from the

AMERICAN BIBLE SOCIETY
(Dept. U)
450 Park Avenue, New York 22, N. Y.

EDITORIALS

Purely Personal

An editorial is a piece of writing which supposedly expresses the considered opinion of a periodical or its editor on some subject of common interest to the readers. According to that definition, the following will not qualify as an editorial. Nevertheless, I would like to have it appear on the editorial page, since this has been my forum for speaking with the readers of LUTHERAN HERALD all these years.

One of my brethren wrote me the other day and stated that he never had understood any reason why an editor needed two good legs. However, I have discovered a recumbent and immobilized editor simply cannot edit his paper. Therefore, my first purely personal statement is to express a gratitude so deep that it cannot find adequate words to the girls in my office, Mrs. Carmen Mitchell, the managing editor, and Miss Melva Rorem, the editorial assistant. The paper keeps right on coming out once a week, certainly not because of its editor but because of his faithful and dedicated helpers.

Further, I think I want to say a thank you to Dr. Philip S. Dybvig, who wrote one of last week's editorials, which I had planned but had not even begun writing. Then a thank you to the president of the Church, Dr. Fredrik A. Schiotz. By some form of magic which I shall never understand, he has found and taken time to write the guest editorial in this issue concerning union meetings recently held.

Then perhaps it would not be out of place, si this is "purely personal," for me to give at least so sort of "prediction of things to come" regarding future. While this is dictated from a confining decidedly comfortable hospital bed, I expect to be home long before these words appear in print. In course of a week or two, it should be possible for to take a much more active part in editorial wo There is little likelihood that I can return to the of for at least another four months, and no possibility all that I can accept speaking engagements until next spring. As I contemplate my present situation am reminded of an immortal remark of the late Ma LaGuardia of New York City. Upon being convic of a horrible error in judgment, he was at first m downcast. Then his face lighted up and he said, "Wh I make a mistake, ain't it a beaut?" The application that is that when I break a leg, I do a tremendous of it.

I still have hopes of devising some way of send a more personal thanks to the folks who have reme bered me during this time in the hospital. For time being, may I use this paragraph to say that I h been overwhelmed and deeply humbled. My gratitu to you all is very, very real.

O. G. M

The State of the Union

Guest Editorial by Dr. Fredrik A. Schi

October 25-26 the Joint Union Committee held its organization meeting at ELC headquarters in Minneapolis. This was the first meeting since the general conventions of the three negotiating bodies had met. Consequently, each delegation came with mingled feelings of anticipation and concern, awaiting the interpretation of the decisions of our respective conventions.

After the devotional period in the chapel, roll was called. All members of the ELC committee were present except Editor O. G. Malmin. His hospitalization with a broken hip accident will keep him away from meetings, but let no one think that he will not follow the committee's work closely and do more than his share of home work. (The Editor of the HERALD gets number of letters of criticism during the course each year. Maybe this is the time to send him one those encouragement notes you have wanted to se but never got around to writing.) Dr. Thurman O son, executive secretary of the Board of Trustees, been appointed alternate for Dr. Malmin until he again attend the Joint Union Committee meetings.

The committee re-elected the officers of the last ennium: Dr. Tillman Sogge of St. Olaf College, cha man; Dr. Wm. L. Young, executive secretary of Board of Higher Education of the American Luther Church, secretary. Dr. Young has been the effici

retary of the Joint Union Committee since its first eting and Dr. Sogge has been the quiet working, ective chairman since 1954. Both are laymen.

Suggestions for change in the union documents sub- tted by the respective conventions were reported but discussed. These have been referred for sub- mmittee consideration, to be reported back to a nary session of the Joint Union Committee not later n July 1, 1957. Many LUTHERAN HERALD readers will glad to learn that the American Lutheran Church the United Evangelical Lutheran Church delega- is deferred to a request of the ELC Union Committee t Article X, Section 2 of the Articles of Union be owed to stand as it is (this is the section that insures iew of the World Council of Churches member- p application at the second general convention of the v Church).

Fourteen sub-committees were appointed to expedite work of the coming biennium. One of these sub- mmittees will arrange for a series of joint board etings to insure common understanding of the union uments and to make joint plans for future work. In er to clear reports of sub-committees for joint com- tee approval, a schedule of Joint Union Committee etings was set up for the next biennium. It may be t not all the meetings scheduled will be required, but following dates have been reserved: Jan. 24-25, 7; Mar. 21-22; May 16-17; July 10-12; Oct. 2-4; v. 21-22; Jan. 9-10, 1958.

Reply to an Invitation

The general conventions of each of the negotiating urches had received an invitation from the Augustana- ited Lutheran Churches to "consider such organic ion as will give real evidence of our unity in the h and to proceed to draft a constitution and devise anizational procedures to effect union." Each church vention assigned to the Joint Union Committee the ponsibility for making a reply to this invitation. This s transmitted by telegram in the following resolution:

"Be it resolved that the Joint Union Committee here- communicates to the United Lutheran Church in erica and the Augustana Evangelical Lutheran urch that, in view of the union commitments of the erican Lutheran Church, The Evangelical Lutheran urch, and the United Evangelical Lutheran Church, Joint Union Committee is unable to participate in a meeting whose sole stated purpose is to consider organic union and 'to proceed to draft a constitution and devise organizational procedures to effect union,' but the Joint Union Committee hereby indicates its interest in and its readiness to attend a meeting for discussing the bases and possible plans for closer co-operation between all Lutheran Church bodies in America. If the latter purpose can be served by its attendance at the proposed meeting, the Joint Union Committee will be pleased to attend on a date mutually agreeable."

Last summer's convention of the Suomi Synod at Ashtabula, Ohio, expressed interest in the three-way union negotiations, as well as the invitation of Augustana-ULCA. This led to resolutions in the ALC and ELC conventions and a UELC executive committee decision asking the Joint Union Committee to extend a welcome to Suomi if this should be her desire. Such an invitation was forwarded to President Wargelin of the Suomi Synod by telegram.

The Spirit of the Meeting

Thursday evening the Joint Union Committee had dinner together in honor of Dr. Schuh's twenty-fifth anniversary of service at American Lutheran Church headquarters, first as the director of stewardship and finance, and since 1950 as president of his Church. A framed print of Jambor's Head of Christ was presented to Dr. Schuh, expressing the Joint Union Committee's esteem and affection. Dr. Schuh responded by a well-chosen illustration from the New Guinea mission field, pointing to the movement in the heart of the natural man: suspicion, fear, and the desire to do away with your neighbor. But in Christ the new man arises: in him suspicion is replaced by trust, and fear by confidence, and the desire to annihilate gives way to Christian love. In this Christ the new Church will go forward undergirded by His peace and love.

The spirit of Dr. Schuh's response describes the spirit in which the first meeting of the Joint Union Committee for the biennium 1956-58 did its work. This spirit is reflected in greater detail in the special message to the congregations of the American Lutheran Church voted by the general convention of the Church at its meeting at Blue Island, Illinois, October 4-11. You will find it reproduced on the next page of this issue of the HERALD. It may not be amiss for ELC pastors to read it to our own congregations.

A Message to the Churches

from the convention of the American Lutheran Church, to be read to the congregations

Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

Holding fast to God's Word Christians believe the Gospel and are committed to serving the Lord according to His will. Bearing personal witness for Him they are active church members, never breaking the Christian fellowship nor ceasing to pray, frequent guests at the Lord's Table. They search the Scriptures and are good stewards of all things God has given them. They are responsible citizens deeply concerned with their neighbors' total welfare, extending their deeds of love through cooperation.

Obviously this ideal has not been attained. As we grow in grace and in the knowledge of our Lord we become more aware of our failings. Faith always bears fruit and only by the measure of deeds can the vitality of our faith be ascertained. To produce fruit more abundantly faith must grow stronger, hope kept bright and love increase, lest the fruit be meager and shriveled.

By action of our recent convention, we are now committed to unite organically with certain others of our brethren to give fuller expression to our common faith. This decision reaches far and demands of us all a clear understanding of the purpose of the church and our place in it. A fresh determination to serve the Lord with our whole hearts is necessary as we prepare to enter this larger union.

Sobered by great responsibilities, purified by trial, thrilled by widening opportunities we, being moved by the love of Christ, should set our hearts and hands to the task Christ has given to His church and be ready to pay the cost. Our time and money are never better invested.

In the light of our historic decision to unite our several church bodies, we must prepare ourselves with serious attention to our spiritual growth. To this end, the program "Spiritual Growth in Five Dimensions" has been designed and is urgently recommended by the convention to the churches. Better church attendance, an eager searching of the Scriptures, personal witnessing for Christ, a greater interest and loving concern for the welfare of all people, complete dedication of all our talents to the cause of Christ, a continued looking to Him, the author and finisher of our faith, are essential to the demonstration of our faith.

Let us be faithful to our calling doing a larger work and doing it better so that people everywhere may be encouraged to trust the love of Christ and labor together while patiently awaiting His return.

Henry F. Schuh
President

Paul Moeller
Secretary

/hen I Die

ntinued from page 1112)

ason why it should be held in the neral home, then the funeral home ould be in effect transformed into a urch. That is to say that a lectern ould be provided and the Bible ould be lying open upon it. The peo- e should conduct themselves as if ey had come to church, and more- er the minister should be in charge the proceedings. I say "if there's ne good reason," even though I n't think of any reason whatever for lding the service any place but in e church. The church is larger, more nfortable, more naturally a place to rship God. Let it not be forgotten at when people come to my funeral, ey do not come to praise me; they me to worship God. They do not me to praise the artfulness of the balmers whereby it may be said that e looks natural." They come to wor- ip God.

No false modesty leads me to say is. It is simply true that every church know, every minister I ever heard of, gards the funeral as a time for re- embering that God started life going d has the right to stop it, that when sus rose from the dead He so con- ered death that we do not need to main dead, and that believers get to e forever with God. To be sure, the ople who gather will be gathering cause they knew and cared for me. t any notice taken of any virtue hich can be ascribed to me ought to take the form of thanking God for bestowing that virtue on me.

You can best create the atmosphere for this attitude by having my casket closed during the service in the church. Some churches, as a matter of fact, will give you no choice. They will insist upon the closed casket. I'm trying to be moderate here. I'm resisting the temptation to say that nobody ought ever to look at the bodies of the dead or ever say "goodbye" to the mortal remains of a loved one. We can't go that far, but we can separate the looking and the farewelling from the worshiping. I suggest this schedule:

The night before the funeral let the people come to the funeral home and look at the body. Let them use that occasion to bring themselves up to date on the family history—births, marriages, and deaths. Let there be visiting and harmless gossip. Perhaps someone will tell others an anecdote about the deceased. If you can get the minister to arrive at about nine-thirty, he may be willing to announce that friends are invited to look for a last time. Perhaps he will then pray, which is always a good thing, and further will serve as a signal for people to leave and let the family go home and get some rest.

The next day you can either have the casket closed all the time, or you can have it open in the church until the immediate family gets there, ahead of everybody else, to say a final farewell. Then close down the lid and lift up your eyes to heaven. It's time to turn away from men who die and look to God who makes them live again.

I see that I have used the words "final farewell." This is misleading since you cannot any more say "goodbye" to me when I am dead than you can come to visit me at my grave. You probably will, by the way, visit the cemetery more or less frequently in the years following my death, but I hope you will never feel any sense of duty about coming, because I will not be there. Since the headstone will bear my name, my pride leads me to ask you to see that the grave is kept in order. Make sure the cemetery management cuts the grass and plants new grass if it is needed, but do not come to be with me. I will not be found in a plot of ground among the dead. I hope to be in the company of those who live forever.

You see what I've been urging upon you. As I say, I don't think my funeral is the most important thing you'll ever arrange—it's just that Fred's funeral made me so mad. You try to make mine a memorable occasion. Have as little ostentation and demonstration as possible. Spend as little money as possible. Get as much sleep as possible.

But above all, look up and remember that God is God. If you can believe what our religion teaches about this occasion you needn't be distraught when the time comes. Because I know you do so believe, I want you and all the others who love me and who will mourn me to look like people for whom the Rock of Ages was cleft—like people who are not shaken or afraid. I want you to look and act like Christians.

Love,
Dad

He was a man, became old and stricken in years, and then he died; but the recollection of God remained the same, a guide in all his undertakings, a quiet joy in the devout contemplation. Aye, if no one missed him in his death, if he were not now with God, then God would miss him in life, know his home and seek him out, for the deceased walked before Him and was better known by Him than by anyone else. He remembered God, and became efficient in his task and was happy in his labor, and found joy in life; he remembered God, and was happy in his modest home with his dear ones; he disturbed no one's peace of mind by indifference to the public worship, nor confused anyone by untimely zeal, but the house of God was his second home—and now he is gone home.

"At the Side of a Grave"—Kierkegaard

Christmas Mail for Missionaries...

Christmas mail for your missionaries must be mailed soon to reach them before Christmas. There is nothing as heart-warming for a missionary as a good pile of Christmas mail from friends at home. If you send cards don't just sign your name. Why not write a personal note? It means so much more.

Here is an approximate time schedule for mailing and the addresses of your missionaries on the field. Airmail postage to all of these countries is 25c per half ounce, except to Colombia which is 10c per half ounce and to France which is 15c per half ounce.

Regular mail: 8c per ounce to all countries, 4c per each additional oz.

Parcel Post: Inquire at your postoffice. Parcel post packages must be well packed, plainly addressed, marked "gift, not for resale," and should not exceed 11 pounds weight.

We would recommend periodicals of various types for missionaries as very acceptable Christmas greetings.

To:	Airmail	First Class Regular Mail	Parcel post
Formosa (Taiwan)	6 days	45 days	45 days
Hong Kong	6 days	40 days	40 days
Japan	5 days	30 days	30 days
Colombia	4 days	15 days	25 days
Madagascar	10 days	40 days	60 days
South Africa	7 days	35 days	40 days
Sudan	6 days	30 days	35 days
Tanganyika	7 days	35 days	40 days
Indonesia	10 days	40 days	60 days

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Burton, Miss Laura, Meiganga via Douala, French Cameroun, West Africa
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The End Is Not at Hand!

Harold B. Kildahl

THE TWENTY-FIFTH SUNDAY AFTER TRINITY
November 18, 1956
Text: Matthew 24:15-28

That is a comforting thought, isn't it? The end is not at hand! You and I are living our lives pretty much as we please. To be perfectly frank and honest about it, there are few who are living their lives as God pleases. To be sure, in the workaday world of which we are a part there are occasional pauses that refresh the spirit, occasional pauses that provide rest for weary souls. But like the Hindu who divides his life into three main categories of interest and concern, so too we very often are found in the position of men who use religion instead of being used by it, as men who use God instead of being used by Him. Someone wrote not long ago that altogether too many people regard religion as a spare tire—useful only when a blow-out occurs, when in reality it should occupy the place and the importance of the steering wheel.

"The end is not at hand—and already two thousand years have passed since our Lord announced the end should come. We can relax. It probably won't happen at all, or if it does, it will perhaps be long after we have passed from this scene." So goes the thinking of the day. But look to the text. Look, and be warned.

There are six verses of the text that provide cou and speak warnings to those who will hear. Take th together and they speak of dire calamity for those w treat the Gospel lightly, who don't take seriously grace of our Lord, and who simply shrug their shoulc in a careless way when the Word is offered. The w picture provided in those six verses is a horrible pict of tribulation, suffering and pain, but above all, limi time. There will not be time to make amends, to for mercy, to ask forgiveness, to receive Christ.

Repentance for many will be unthinkable anyh because false prophets and teachers will have delu minds and hearts and shut them up from mercy.

What is it, therefore, that you and I should lea This—to be ready. The end is not at hand, but it s be. When? No. man knoweth, but this we know shall be, for the mouth of the Lord has spoken it.

Now, therefore, take heart and be comforted by Gospel of our Lord Jesus Christ. Regardless of trials of your present life, regardless of the proble plagues, and perplexities that enter your life, hold fa hold fast to the truth, be not deterred, follow straight course of faith, and in Christ, through faith Him, be ready. Amen.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE TWENTY-SIXTH SUNDAY AFTER TRINITY

e Epistle: I Thessalonians 5:12-23 **The Gospel: Matthew 11:25-30**

Monday, November 19
INCLUSIVE LIVING
Read I Thessalonians 5:12-23

And may your spirit and soul and body kept sound and blameless at the com- of our Lord Jesus Christ.

Here is another of those reminders that ristian faith and living cover more n the soul. "Your spirit and soul and y," Paul says. Then that list of ngs to do because you are a Christian: at does it cover? Well, respect others, em them, live at peace, admonish, en- rage, do good. Then there is some- ng about rejoicing, praying, giving nks in all circumstances.

These things remind us that being a d of faith is both inward and out- d. It is inclusive. It isn't part of me; all of me. That is why Paul also ; "May the God of peace himself ctify you wholly."

At the coming of our Lord Jesus rist we shall be judged in all things. life, was I a believer? Was I a child faith? Were there works to show it?

Make me wholly Thine, O God. Use as Thou wilt. Amen.

Tuesday, November 20
HOW ABOUT MYSELF?
Read Luke 13:23-30

Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able.

Someone asked Jesus how many would be saved. Jesus did not answer with a number. But He did say that many who thought they would be saved would find themselves mistaken.

And this is the important thing for us to know. Jesus said "Strive!" Not strive to try to figure out how many people will find themselves in heaven, but strive to see that you get there, and others you have contact with. Lend yourself in service in every way you can so that the way of salvation is made known over all the earth. Be sure you are saved, then God will use you in leading others.

The way of salvation has been made perfectly clear. It is by repentance and by faith in what Christ has done for me. But to accept this as the way is impossible unless the Holy Spirit works it within me. Let me make sure that this has happened. God help me to "strive!"

Wednesday, November 21
CHRIST IS LORD
Read I Corinthians 15:22-28

For he must reign until he has put all his enemies under his feet.

Yes, Christ is Lord. A far greater Lord than the people of His day wanted Him to be. Just a king, that's all they wanted. A king that would build up their little nation and drive the Romans out and put an end to the taxes they were paying, and get rid of the foreign rule and the soldiers who marshalled their land.

How good it is that Christ is a greater Lord than that! "As in Adam all die . . ." is something that needs attention. "In Christ shall all be made alive." There's the answer. Christ is Lord over all things. Over life and death. Sure, even those who have accepted Him as Lord shall die. But their Lord conquered death. He was the first fruit. Then, when He comes in judgment He will raise up those who belong to Him and shall grant unto them eternal life.

Not a little lord over a patch of earth! Thank God that we have a Lord who grants unto us life—life eternal!

Thursday, November 22
GOOD WATER
Read II Corinthians 9:11

You will be enriched in every way for at generosity, which through us will oduce thanksgiving to God.

A story is told of a well-to-do man o was having trouble about where to t his money, what to buy, and how ny cars he should have. One day, while veling cross-country, he stopped for a e to eat on the prairie. There, in a nbled, humble eating place, he was ited on by a cheery, elderly lady. In course of the conversation he found t that she was beside herself with joy ause a well had finally been dug in the k yard. No longer was there need to ul water from far away. Now that she d everything, she was thankful.

The man was shamed and was started to a good rethinking of his attitude. st like it is with us. When Thanks- ving Day comes around we do not pull in our tracks to give thanks only— Christians we should do this always. t we can bring ourselves to some good id rethinking of God's love and how answer it.

Friday, November 23
REST
Read Hebrews 4:9-13

So then, there remains a sabbath rest for the people of God.

Rest is what your body cries for when it is spent and tired. Rest is what the mind and heart and spirit of man yearns for when the temptations are heavy and the warfare against Satan is long. Rest is what God offers to His people both here and hereafter. The sabbath rest is perfect rest in heaven forever.

Rest is more than sleep. It is rebuilding. It is the feeding of the hungers of the soul. It is perfect fulfillment. This comes from God alone. Heaven is heaven because it is the place of perfect rest, peace, and joy.

The writer to the Hebrews reminds us that this is not the goal we should merely wish for; "Let us therefore strive to enter that rest," he says. Look through your interests and your attitudes. Are you saying this rest is going to be mine because it's just going to turn out that way, or are you committed to it as the end result of your love and service to God?

Saturday, November 24
WHAT YOU HAVE DONE
Read John 5:22-29

The hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment.

Sometimes we are afraid that we have forgotten that we will be judged by what we have done in this life. This is not "salvation by works" we are thinking of, but salvation by true faith that always shows itself in good works. These works that Christ shall look for in that day will have to do with how we have let the light shine, how we have walked in love, how we have been merciful, compassionate, tenderhearted. It will have to do with the "cups of cold water" we have given in the Name of Jesus to those who are in need.

Perhaps some of us had better get busy! It's not how beautifully I can sing "Beautiful Savior" that counts, but it's that *plus* the way I sing it in my life.

Keep me busy, O Christ, in Thy service. In Thy Name. Amen.

Gerhard E. Lenski

Washington Comment

HIGHER AND HIGHER

The national income is higher than ever. So says the latest report of the United States Chamber of Commerce. This last quarter exceeded the previous one by $4 billion dollars, representing a 1% gain. Overall profits and wages are higher. So are taxes. When all taxes are paid, it would appear that net corporate profits will be slightly less than last year's. Some of our expert economists declare that 1957 will be a very prosperous year, but that it will recede slightly from the present high level. Few if any of these experts predict a marked decline or a depression. In short, these are prosperous times. The goose hangs high.

Our national population is also increasing. A recent census report says there are now 48,750,000 households or families in these United States. This number represents an increase of 11,000,000 in the last ten years, the largest increase in any decade in our nation's history. In other words, the wounds of war have healed. Fewer and fewer of our boys are being drafted into military service. More and more of them are marrying, setting up homes, rearing families.

What should all this mean to us as Christian citizens? Certainly the blessings attending our national economy should be an occasion for gratitude to Almighty God, and should be immediately reflected in increased benevolent and thankofferings. As for the increase in our population, surely that fact is a challenge to our home mission planners and our church extension officials to make sure that in all of these new communities churches are built in which the Gospel is preached, the sacraments faithfully administered, and little children trained in the Christian way of life.

A SLUM CLEARANCE PROJECT

The largest slum clearance project in the United States is scheduled to take place in Washington in the near future. Through its Housing and Finance Agency, the government has earmarked $40 million for this purpose. Additional funds amounting to $20 million more will be supplied out of District resources. The area to be built is the Second Precinct, which once was a high class residential section. Today it is a slum area with rotting hovels, littered yards, and sanitary conditions of a most impossible kind. Some public buildings will be allowed to remain, but at least 15,700 dwellings will be demolished.

For some years now this Second Precinct has been the worst crime area in the city. Those sociological experts who attribute man's wickedness to his environment have had a classic example to prove their point in the above described situation. We must admit that the correlation between crime and slum environment in this instance is clearly shown.

Beyond all this, it is a national disgrace that a country as rich as ours, maintaining a capital as wonderful as ours, should have tolerated for so long conditions like these. We are inclined to feel that Congress has been inexcusably slow in observing what has been going on here on its very doorstep. After all, the District is governed by the Congress and can only deal with problems of this sort with Congressional approval and authority.

Perhaps our local churches might also be chided for not having done more to help. What they could have done to combat this deterioration both in housing and in human character, we can only surmise. The sad fact is they didn't do much. Most of the nice churches once operating there (sev of them Lutheran) have either cl up or moved away to better ne borhoods.

But now, at long last, somethin to be done. We shall watch with in est such progress as is made.

THE UNSOLVED PROBLEM OF ALCOHOLISM

Despite determined efforts on the p of strong agencies, alcoholism rema an unsolved problem in the natio capital.

As early as 1945, the first Alcoh Clinic operated by a public health partment was started in Washingt As time has run on, new techniq have been employed and new facili made available. All this has b matched by a steady increase in number of drunks and alcoholics ca for by District agencies, operating w District funds.

The following facts paint their o clear picture:

(1) There are approximately 40,0 arrests for drunkenness each year Washington.

(2) Each year an average of 1,5 patients classified as alcoholics are mitted to the D.C. General Hospit

(3) More than 6,000 patients ha sought help from the Alcoholic Cli since 1950.

Other agencies are intent upon so ing this problem—Alcoholics Ano mous, the Salvation Army, agenc from the various churches—but t combined efforts of them all are n adequate to meet the rising need of t present situation.

While Washington may head t nation in its alcoholic troubles, ma other cities and communities ha much the same problem. Our pastc are well acquainted with it and co cerned about it. Whether viewed as moral or a medical problem there c be no doubt that a great world of h man woe and misery is involved. T sorrow that we see and tabulate wi statistics is great, but it represents on a part of this great, continuing ev Help is needed—help which on God's power can provide.

Here and There on the Christian Front

Edited by Raymond M. Olson

NLC News Photo

POLISH CHURCH REBUILT—Elisabeth Lutheran Church in Corsow, Poland is one of two large Lutheran congregations in this industrial area. The church was recently rebuilt by the congregation itself, with no outside help. Despite the fact that the workers often work on Sundays, church attendance is good.

HOP ORDASS PREACHES S FIRST SERMON

It is good to speak after a long nce and to testify that there is a y relation between Jesus and a be- er comparable to that between a de and bridegroom. When every- y deserted me and I shook with , my Savior called me and took in His two strong arms. I knew n that if nothing is constant in this rld, God is unchanged; and to Him which was sin yesterday remains today, and that which was holy erday remains holy today."

Four hundred people inside a little heran church in Budapest and 1,200 ple standing outside heard Bishop os Ordass speak these words in his sermon since being cleared by the ngarian government. He took as text Matt. 22:1-14—The King's rriage Feast.

Meanwhile, leaders of the Lutheran rld Federation and the World ncil of Churches have hailed the on of the Hungarian government, have said his case would not be y settled until he is reinstated as op. Dr. Carl Lund-Quist, executive retary of the LWF, said in a mes- e to the president of the Hungarian e Office for Church Affairs that "while our churches around the world will note with pleasure that Bishop Ordass has been granted full rehabilitation," the LWF hopes "an adequate solution will be found within our Lutheran Church of Hungary for his restitution."

CANADIAN PROPOSAL FOR RURAL CHURCH MEMBERS

Saskatchewan's Royal Commission on Agriculture and Rural Life has recommended that farmers transfer their religious affiliation from country to town churches. It said this step might ultimately prove very beneficial. The commission was set up by the provincial government several years ago to investigate farm problems in a province where larger farms, greater mechanization, and urbanization have been increasing.

In its latest report, just issued, the commission says family functions have

RNS Photo

NEW CATHEDRAL IN NORWAY—This new cathedral, the first built in Norway in more than a century, was consecrated in Bodo, a city 40 miles north of the Arctic Circle, by Bishop W. Krohn-Hansen of the Lutheran Diocese of South Haalogaland. The new building with free-standing bell tower and two halls for parish activities replaces Bodo's single Lutheran church which was destroyed by German bombers in 1940. The dedication service was attended by Crown Prince Olaf and a capacity congregation of 900, and broadcast to an overflow crowd outside the cathedral.

TOKYO MEDICAL CENTER REDEDICATED—Nurses pray in the Chapel of St. Luke's International Medical Center in Tokyo during rededication services. The services marked the opening of its doors to the general public after being used for 11 years as an American military hospital. The ceremonies included religious services and addresses by leading dignitaries from Japan and the U. S. The Rt. Rev. Michael H. Yashiro, presiding bishop of the Holy Catholic Church in Japan (Anglican) and chairman of the center's board of trustees, officiated.

RNS Photo

been taken over by city and town agencies which have begun to fill needs ranging from recreation to worship. These changes, it says, might provide a new basis for family solidarity and enriching relationships.

The commission interviewed various consultants in its study of the rural church in Saskatchewan. Their suggestions to increase the effectiveness of the rural church included the development of greater congregational loyalty, greater knowledge of the Bible, dynamic leaders with a broad view of present-day living, church camps and mobile units, and more work with young people. They also suggested that the Canadian Council of Churches might take leadership in community planning to eliminate the many varied congregations now barely existing in villages where resources are sufficient to support only one or two strong church organizations.

SURVEY SHOWS LOW RURAL CHURCH ATTENDANCE

A great majority of the people in rural areas of Missouri don't go to church, according to a report presented to the National Convocation on the Church in Town and Country when it met in St. Louis. The report was based on a study conducted over the past four years by the University of Missouri's department of rural sociology.

The report showed that: (1) Less than a fourth of rural Missourians attend Sunday services on an average Sunday; (2) Country churches often are located badly, miles from their potential parishioners; (3) Country clergymen earn income far below national averages, and ministers of the small "sect" churches live on a virtual poverty level.

Findings of the survey revealed that while only 23.1 per cent of all rural people in the state go to church, the attendance rate of church members is 58.6 per 100. And small "sect-type" churches are attended by twice as many members as those of the established denominations.

RURAL CHURCHES URGED TO SUPPORT SOUND FARMING

More than 1,000 Protestant rural leaders were told in St. Louis country churches must support sound measures for making agricul more prosperous. Howard A. Cow president and general manager of Consumer's Cooperative Associat made the plea at the National Co cation of the Church in Town Country.

He warned the churchmen "without strong communities we not have strong country church "Churches, therefore, have reason be concerned about the contin economic gap between agriculture the rest of the economy," he said.

Federal aid to farms is only a pa answer to the nation's crisis in a culture, he said. "If we become c pletely reliant on government p grams, we run the risk of having adjust ourselves to new farm progra every time control of Congr changes." He urged the rural lead to support cooperatives.

WORTHY OF NOTE . . .

The United Lutheran Church America, at its recent conventi adopted a plan which places all UL home mission activities under Board of American Missions and stricts similar programs by its 32 c stituent synods.

"WORK DAY FOR CHRIST"—Some 150,000 members of the Pilgrim Fellowship, youth organization of the Congregational Christian Churches, performed odd jobs all over the country in their ninth annual "Work Day for Christ." In this photo three youths from White Plains, N. Y. wash down a car. Money raised by the young people goes for hospitals, schools, and other places of need supported by the denomination's Christian World Mission. The industrious youths, ranging in age from 12 to 24, spent the day raking leaves, cleaning cellars, putting up storm windows, painting fences, clerking in stores, husking corn, and doing hundreds of other tasks.

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Within the E.L.C.

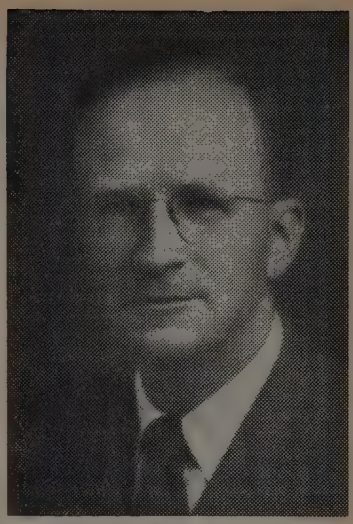
REFORMATION FESTIVALS

. A. M. Tambunan of Djakarta, nesia was the featured speaker at y of the Reformation Festivals in Midwest area. On Sunday, October about 7,000 people attended the n Cities celebration, held in the Paul Auditorium, and heard Dr. bunan describe Christianity in a on that is 90% non-Christian:

Our major protest, in yielding alle- ce to Christ as Lord and Savior, been . . . against Islam, the major- religion of our peoples. This de- n to turn our backs on the folk- ion and follow Christ is not some- g, once done, that can be forgotten. effects we must accept and live the rest of our days. The ten- y to conform is stronger among ven, than among you. For where- ou have the traditions of personal h and of individual responsibility woven into your culture, our mores rest largely upon the collective will of our peoples, as expressed in the de- cisions of the heads of our tribes, or religious group, or nation. To go counter to this collective will requires courage, and often involves sacrifice."

Dr. Tambunan also spoke at Refor- mation services in Chicago, Sioux Falls, and the Fargo-Moorhead area.

Speakers at other services throughout the country included Dr. Fredrik A. Schiotz, president of the ELC, at Mi- not, N. Dak.; Dr. J. L. Knutson, presi- dent of Concordia College, at Spokane, Wash.; Dr. A. N. Rogness, president of Luther Theological Seminary, at Milwaukee, Wis.; the Rev. Oscar C. Hanson, ELC evangelist, at LeRoy, Minn.; and Dr. E. T. Bachmann, Pa- cific Lutheran Theological Seminary (ULCA), in the San Francisco area.



Dr. Rolf A. Syrdal was recently hon- ored by the Board of Foreign Missions on the occasion of the tenth anniversary of his being called as Foreign Missions secretary. At a dinner at the Francis Drake Hotel in Minneapolis on Oct. 22, to which all department heads of the Church and all former members of the Board of Foreign Missions were invited, missionaries presented gifts from the various mission fields to Dr. and Mrs. Syrdal. The HERALD joins the Church in expressing appreciation to Dr. Syrdal for his fine service these past ten years.

SONS

fty-three years of service in one h is the record of **Dr. H. A. Stub,** or of Immanuel Lutheran Church, tle, Wash. On Oct. 21, Dr. Stub his letter of resignation and ac- ed a previous unanimous request emain as pastor emeritus after his ement from the active ministry. It lieved that his is one of the long- ninistries in continuous service in country.

he Rev. E. S. Tollefson preached farewell sermon in the Polson- an parish in Montana on Oct. 14. will begin serving a Home Mission in Medford, Ore. on Nov. 10.

n Nov. 1, **the Rev. M. L. Halvor-** retired from his work at First eran Church, St. Louis Park, n. **The Rev. Stewart Dale** has ac- ed the call to First Lutheran and n work on Nov. 1.

fter a year of study at Princeton logical Seminary, **the Rev. Ragnar eigen** is now associate professor in Testament at the Evangelical Lu- an Seminary of Canada at Water-

he Rev. B. T. Gabrielsen of Eu- , Ore. is now serving a newly nized congregation, Good Shep- Lutheran Church of Noti, Ore., ldition to Spencer Creek Lutheran.

The Rev. M. P. Kaatrud is serving temporarily at St. John's Lutheran, Kasson, Minn.

A former AELC pastor, **the Rev. Marvin E. Nygaard,** has transferred to the ELC and began serving the parish at Dodge Center, Minn., on Nov. 1.

The Rev. Sanford Shafland of Ketch- ikan, Alaska suffered a severe heart attack on Oct. 14 and is in a Ketchikan hospital.

Dar Roa, former youth evangelist for the Luther League, was ordained to the ministry at First Lutheran Church, Eau Claire, Wis., on Nov. 4. Dr. S. C. Eastvold, who confirmed Mr. Roa during his Eau Claire pastorate, performed the rite of ordination. Pas- tor Roa will serve at Bethel Lutheran Church in Minneapolis, A. C. Lehman, senior pastor.

DISTRICTS

Eastern

Chicago, Ill. The Rev. Erling Jacob- son was installed as assistant pastor and youth director of Edison Park Lu- theran Church on Oct. 28. The senior pastor of the congregation, the Rev. Gordon Nasby, officiated at the instal- lation service. Pastor Jacobson has just completed a four-year tour of duty in the United States Air Force, during which he held the title of Assistant and Deputy Area Chaplain in France.

Ottawa, Ill. Trinity Lutheran Church laid the cornerstone of its new church building on Oct. 21. The building will have a seating capacity of about 500, and will contain over 20 Sunday school rooms. It is expected that it will cost about $275,000. Pastor of the congre- gation is the Rev. Harold I. Nelson.

Creston, Ill. On Oct. 21, St. John's Lutheran Church was dedicated by District President M. C. Austinson. The cornerstone laying was performed by the Rev. J. O. Valtinson, a former pas- tor, and the present pastor, the Rev. Oliver Seim, was in charge of the serv- ice. Others taking part in the service were Pastors Sterling Johnson from DeKalb, R. A. Kruggel and A. M. Mannes from Lee, and Mr. Clifford Jerde.

Northern Minnesota

Menahga, Minn. On Oct. 14, the three churches of the Menahga parish honored their pastor and his wife, the

INSTALLATION OF EASTERN DISTRICT OFFICERS

In one of the most impressive ceremonies of the Church Fredrik A. Schiotz on Oct. 14 installed the Rev. Myro Austinson as president, the Rev. Herbert A. Hanson as ass to the president, and the Rev. Cecil J. Tellekson as vice pres of the Eastern District of The Evangelical Lutheran Ch Pastor Austinson is the seventh pastor to receive the bis cross in the Eastern District. The Rev. Irvin A. Suby, asso pastor of First Lutheran Church in Janesville, where the mony was held, presented scores of greetings from church off and pastors throughout the country. Mr. Iver Olsen from Meadow, N. Y. brought greetings and prayers from the Atl circuit of the district, and Judge Chester Christensen, lay r sentative from the Eastern District on the Church Cou congratulated the three men on behalf of the 200,000 mem of the district. Pastor Austinson preached his farewell sermo First Lutheran in Janesville at the morning worship service same day. Following the service, a reception was held with women of the church serving as hostesses.

Photos by Janesville, Wis. Daily Gazette

Above: Dr. Schiotz installs Pastors Hanson, Austinson, and Tellekson as officers of the Eastern District. Right: Participants in the installation service were, from the left, the Rev. Hoover T. Grimsby, district secretary; the Rev. Herbert A. Hanson, assistant to the president; the Rev. Myron C. Austinson, district president; Dr. F. A. Schiotz, president of the Church; the Rev. C. J. Tellekson, vice president of the district; and the Rev. I. A. Suby, associate pastor of First Lutheran Church, Janesville.

Rev. and Mrs. Russell E. Anderson, on the occasion of their 25th wedding anniversary. The couple was presented a large gift of money. Pastor Anderson has served in Menahga since 1940.

Southern Minnesota

Austin, Minn. Leaguers from the Southern Minnesota District held a three-day meeting in Austin the last weekend in October. One of the outstanding events was a choral union concert and Reformation rally on Sunday afternoon, with the Rev. Johan Thorson as director of the choral union and Dr. J. W. Ylvisaker, president of Luther College, as speaker.

Rochester, Minn. On Sept. 30, the Rev. John P. Trelstad was installed as associate pastor of Zumbro Lutheran Church. Dr. Herman A. Preus preached the installation sermon and officiated at the service. The Rev. Abner Haugan is pastor of the congregation.

Willmar, Minn. Two hundred women attended the Willmar Circuit WMF workers conference held on Oct. 26. Mrs. Ed Huso of Cottonwood was the guest speaker.

Adams, Minn. Miss LaVine Skog of Cannon Falls, Minn. was installed on Oct. 21 at the Little Cedar and Marshall Lutheran Churches as teacher in the Lutheran week-day school of religion and parish worker. She is a graduate of the Lutheran Bible Institute. The pastor of the congregation, the Rev. M. L. Witte, performed service of installation.

South Central

Callender, Iowa. Fire completely stroyed Our Saviour's Lutheran Chu in Callender recently. The fire was covered in the steeple at 11:30 and spread rapidly, fanned by a str wind. Firemen from Callender, G rie, and Moorland battled the fire, the entire building was soon envelo in flames and by around 2:00 had been leveled to the ground. church is without a pastor at pres Plans are already under way for placing the 66-year-old building a modern one.

Dakota

ıtertown, S. Dak. In January, Grace Lutheran Church began a program called "Through the ole," under the direction of Pas- Norman Hammer and starring Borrud, Betty Ellingboe, and Rod ıess with his dummy, Basil. Funds collected throughout the district lm 13 episodes of the program. the program series is being sched- by TV stations in Sioux Falls, en City, and Rapid City, S. Dak.; o, Bismarck, and Minot, N. Dak., x City and Fort Dodge, Iowa; ha and Hastings, Nebraska; and ıgs, Mont. Dick Borrud is at the nary, and Betty Ellingboe is par- vorker at Grace Lutheran.

ookings, S. Dak. First Lutheran rch, E. O. Gilbertson and A. Rich- Petersen, pastors, celebrated anni- ry and dedication services from 4-7. At the opening service, which red the pioneers, Dr. Fredrik A. ɔtz spoke. Dr. A. N. Rogness e on laymen's night, and several of the congregation assisted at various services. At the festival hip service in the new church, Lutheran and Sterling Luther- ongregations merged. Dr. L. A. on, president of South Dakota ict, performed the act of dedica- and Dr. A. E. Hanson, president he Northern Minnesota District, ched the dedication sermon on lay afternoon.

c

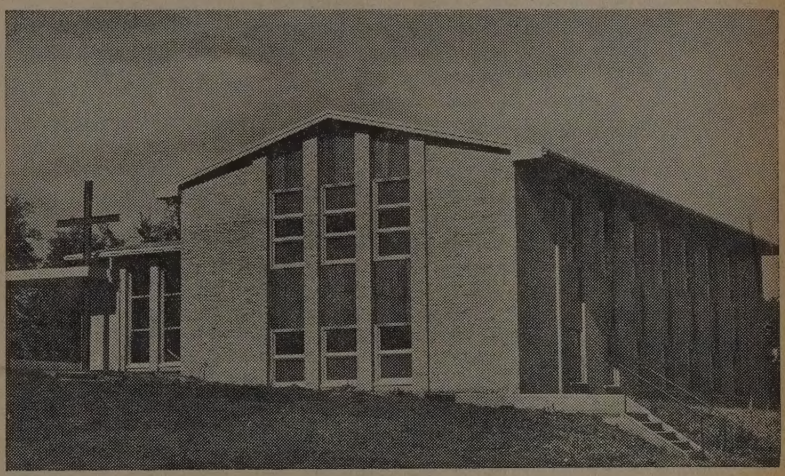
tersburg, Alaska. The annual fish- n's festival at Petersburg Lutheran rch took place on Sept. 23. A al feature of the service is a koffering for some special project. year the offering was applied on cost of rebuilding the pipe organ. Rev. Joseph A. Luthro is pastor ıe congregation.

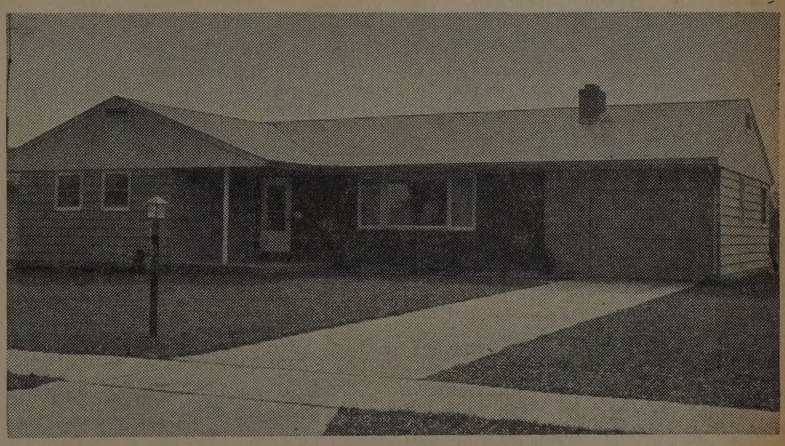
wego, Ore. Our Savior's Lutheran rch received a first place award in Oregon Council of Churches' an- church improvement contest. The ch received the award for its 00 educational addition to the ch plant. The Rev. William H. z, who has been pastor of the regation, preached his farewell ser- on Oct. 21. He will become asso- editor of the **Lutheran Herald,** ıning Nov. 15. The Rev. Raymond ıisen of Cody, Wyo. has accepted call to Our Savior's and will ar- rive on Jan. 1. During the interim, the congregation will be served by Dr. Elmer M. Johnson, editor of "The Western Lutheran."

Vancouver, Wash. Trinity Lutheran Church, the Rev. F. Warren Strain, pastor, has started a church music school for all children from three years old through the eighth grade. Under the direction of Gene Nelson, minister of music at Trinity, more than 125 children have enrolled in the school. At the music school, there is a short chapel service which follows the theme of the hymn selected for the study hour. An appreciation of traditional Lutheran hymns is given. The last half hour is devoted to rehearsals of the junior choir and the chapel choir.

California

Redondo Beach, Calif. The Rev. Robert D. Giles has recently joined the staff of the Lutheran Church of the Resurrection as minister of education. He is the principal of Resurrection Lutheran School and is the administrator of all Sunday School activities. Mr. Robert C. Taylor, from Central Lutheran in Van Nuys, is serving as parish assistant, with emphasis on youth work and visitation. The Rev. Lyle B. Gangsei is pastor of the congregation.





JANESVILLE CHURCH DEDICATED—Faith Lutheran Church of Janesville, Wis., O. B. Anderson, pastor, was dedicated on Oct. 14 by Dr. Fredrik A. Schiotz, president of the ELC. Pastor Anderson began work in this Home Mission field in 1955, and at the time of dedication the church had 463 members. The congregation was self-supporting by Feb. 1, and has already made substantial payments toward the program of the Church. Shown directly above is the parsonage, which was built in 1955.

Saskatoon, Sask. The Rev. S. T. Jacobson, a graduate of the University of Saskatchewan and Luther Theological Seminary, has returned to the Seminary faculty in Saskatoon, and is teaching classes in symbolics and English Bible exegesis. He has done graduate work at Luther Seminary in St. Paul and at Princeton Theological Seminary.

ANNIVERSARIES

Centennial at Holden

Holden Lutheran Church of Kenyon, Minn., the mother church of most of the congregations in Goodhue County, celebrated its 100th anniversary on Sept. 23, Oct. 7, and Oct. 21. Many Church leaders and pastors helped observe the centennial of this fine old congregation. Some of the highlights of the celebration were sermons on Sept. 23 by Dr. F. A. Schiotz, on Oct. 7 by Dr. A. N. Rogness, and Oct. 21 by Dr. E. C. Reinertson, a historical pageant with music by a Pioneer Choir, and an address by Dr. C. M. Granskou, president of St. Olaf College, with music by the St. Olaf Choir. The Rev. A. J. Thorson has served the congregation since 1941.

Seventy-Fifth at Joliet, Ill.

Plattville Lutheran Church of Joliet, Ill., the Rev. G. J. Ostrem, pastor, has just celebrated the 75th anniversary of its founding. The theme was "Building to the Glory of God." Two former pastors, S. K. Knutson of St. Paul and A. M. Hegre of Hanley Falls, Minn., were among the guest speakers. Sons of the congregation who participated in the anniversary observance were Pastor Samuel Carlson of Sioux Falls, S. Dak., and Pastor Robert Wallin.

ANNOUNCEMENTS

Wanted: A catalog of the Lutheran Normal School, Madison, Minn., giving the students' names in the school year 1894-1895. Copy will be returned to the owner. Write the Rev. H. O. Hendrikson, 912 Cedar St., Edmonds, Wash.

The annual fall meeting of the Fargo Circuit will be held on Nov. 14, beginning at 10:00 a.m., at First Lutheran Church, Hunter, N. Dak.

Wanted: 10 or 15 used senior choir gowns for a Home Mission congregation in Canada. Write Pastor R. Melsness, 202 8th St. S. W., Medicine Hat, Alberta.

Altar hangings—will give to a Home Mission church three velvet altar hangings and antependiums and two linen altar cloths. Colors—white, purple, and green, excellent condition. To fit an eight-foot altar. Write Mrs. Earl Bunnell, 707 Fifth St. N., St. James, Minn.

For Sale: 50 Lutheran Hymnaries. 12 music editions, 38 text editions. Price $30.00. All in good condition. Write the Rev. Dwane H. Shay, Artesian, S. Dak.

CHANGE OF ADDRESS OF PASTORS

W. L. Anderson, Highland, Wisconsin, 11-1-56

M. T. Bratrud, Michigan, North Dakota, 11-1-56

H. E. Everson, Commack, L. I., N. Y., 11-1-56

H. L. Foss, 303 Medical Arts Bldg., Seattle 1, Washington, 10-25-56

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M. S. Lewis, 1735 N. 163rd St., Brookfield, Wisconsin, 11-1-56

P. C. Lovseth, 42nd AAA Bn., Fort C... Colo., 10-22-56

Paul G. Mathre, Box 213, Perrin ... Texas, 10-22-56

K. S. Michelsen, RR No. 1, Box 759, ... low, Washington, 11-1-56

S. R. Moe, 1551 S. Oak Hill Avenue, ... ville, Wisconsin, 11-1-56

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Sidney Nelson, 11th Ave. and 24th S... Lethbridge, Alta., Canada, 11-1-56

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Marvin E. Nygaard, Dodge Center, Mi... sota, 11-2-56

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Drug store in community of 1,800, in cent. Minn. Established 50 years—new hospital. Owner desires to retire. 487-5C

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Pleasant room for a neat, Christian y... man. Located in the vicinity of 13th Ave ... Minneapolis. 48...

WANTED TO BUY

A variety store or some other small ... ness. 48...

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Woman needed as housekeeper for ... elderly man living in a modern home ... N. Dak. town. 487-

Couple needs at once, a reliable wo... for housekeeping and help care for 2 s... children. Home modern and convenient. ... in with time off. Located in eastern S. ... Lutheran church nearby. 487-

A practical nurse or nurse's aid for ... Home for Aged in S. Dak. Private room ... staff house; Blue Cross; social security; 8 ... duty. 2 Lutheran churches; excellent bus ... nections. 487-

A middle-aged, Christian woman to b...

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salary, social security, vacation with pay.
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a youth worker and a parish secretary.
487-19F

b-X-ray technician desired in hospital in
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487-26G

p. electrician and plumbing and heating
Shop space available for each, individ-
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and one for Chevrolet garage. Town of
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land, Mrs. Lars, Hettinger, No. Dak., $5.
eck, Mrs. Garret, Sarona, Wis., $26.
blom, Mrs. Eda, Elk Point, So. Dak., $7.
lwick, L. B., Rake, Iowa, $66.50.
lie, Mrs. Simon, Delavan, Minn., $70.
, Albert, Lignite, No. Dak., $3.

Omission of October 4, 1956

, Mrs. C. V., Menomonie, Wis., $283.25.

Correction on October 4, 1956

, Cyrus (Incorrect name)
ranz, Carl (Correct name), Arlington, S.
., $6.

From October 8 through 12, 1956

rson, Brian, Lily, So. Dak., $27.
rson, Mrs. Jacob, Sand Creek, Wis., $14.
meyer, Ernest, Choteau, Mont., $2.
, Gilbert, Cooperstown, No. Dak., $2.
n, Mrs. Mina, Indianapolis, Indiana, $5.
Charles, Clear Lake, Iowa, $5.
and, Thomas, Sand Creek, Wis., $74.
Olava, Barneveld, Wis., $21.
Art, Stanhope, Iowa, $36.25.
, Mrs. Sarah, Domremy, Sask., Canada, $5.
l, Mrs. Agnes, Tacoma, Wash., $5.
and, Henry S., Freeman, So. Dak., $13.
se, Lyle S., Elbow Lake, Minn., $30.
, Mrs. Ella, Northwood, Iowa, $1.
vig, Porter, Ames, Iowa, $3.
rianson, Elmer M., Larsen, Wis., $23.
opherson, Clara, Barneveld, Wis., $6.
tson, Mr. and Mrs. Herman, Sand Creek,
., $12.
A. C., Westbrook, Minn., $5.
ick, G. D., Westbrook, Minn., $5.
Tom, Starbuck, Minn., $72.25.
rand, Maurice, Lake Preston, So. Dak., $3.
on, Clarence, Canby, Minn., $4.
r, Minnie, Boyceville, Wis., $5.
, Mrs. N., Bath, So. Dak., $4.
ckson, Frad, Northwood, Iowa, $2.
sky, Jack, Hibbing, Minn., $3.
erson, Peter, Appleton, Minn., $25.
R. C., Cyrus, Minn., $11.

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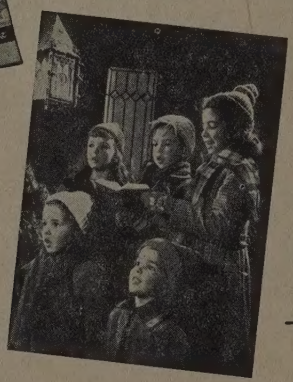

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